

(28)

Mr. *WILSON's*

S E R M O N

Before the

Lord Mayor

AND

Court of ALDERMEN,

December the 10th 1699.

(75)

Levett Major.

*Jovis xiiij^o die Decembris,
1699^o Annoq; RRs.
Willi. Tertii Angliæ, &c.
Undecimo.*

THis Court doth desire Mr.
Wilson to Print his Sermon
Preach'd at the Cathedral Church
of St. Paul's, On Sunday the
Tenth day of this Instant *Decem-*
ber, before the Lord Major and
Aldermen of this City.

Goodfellow.

(98)
The Pattern of a Holy Life :

A
S E R M O N

Preach'd at
St. *PAUL'S* CATHEDRAL,
Before the Right Honourable the

Lord Mayor

A N D
Court of ALDERMEN,

December the 10th. 1699.

Being the Second Sunday in *Advent*.

By *CHRISTOPHER WILSON*, Lecturer of
St. Margaret's *Westminster*.

L O N D O N :

Printed for *Henry Bonwicke*, at the *Red Lyon* in
St. Paul's Church-Yard. MDCC.

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The Town of ...

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A
S E R M O N

Preach'd before the

Lord Mayor

A N D

Court of ALDERMEN,

December the 10th. 1699.

I COR. XL I.

*Be ye followers of me, even as I also
am of Christ.*

THESE Words have a manifest Connexion
with the last Verse of the foregoing Chap-
ter; where *St. Paul* represents to the *Co-
rinthians*, that he had conform'd himself
to the several Dispositions of those Persons he Con-
verted with, and as much as was Lawful had com-
ply'd

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ply'd with their Infirmities; by so doing not expecting any Profit or Advantage to himself, but that he might the better promote the great End of his Ministry, the Salvation of Mens Souls; that by engaging their Affections, he might the better influence their Actions, and dispose them to receive the Doctrines of the Gospel, and as it were allure them into their own Happiness. *Even as I please all men in all things, not seeking my own profit, but the profit of many that they may be saved.* In this Verse of my Text he exhorts them to follow his Example in this particular, assuring 'em, that herein he had done no more than Christ himself had done before him. *Be ye followers of me, even as I also am of Christ.* By which Words he plainly intimates, That tho' the good Actions of him and other Holy Persons be set forth for our Examples, and are of great use to us in the ordering of our Lives, yet are they not to be followed without some Caution, nor to be further Imitated, than as they are found conformable to the Practice of Christ, whose Life alone is the Standard and perfect Pattern whereby we are to Square our Actions and Performances. This being the plain sense of the Words, I shall enlarge upon them, by insisting upon these Particulars.

I. *I shall endeavour to shew you how far the Lives and Actions of Good Men are to influence us, and (by way of Corollary) with what Cautions they are to be Imitated.*

II. *That*

II. *That the Life and Imitable Actions of our Blessed Saviour are the only Perfect Standard of our Practice.*

III. *I shall offer some Considerations which may induce us to follow his Good Example.*

I. I shall endeavour to shew you how far the Lives and Actions of Good Men are to influence us, and with what Caution they are to be Imitated.

As God has Created the Sun and Stars to give us Light and Influence in our worldly Affairs, so he has given us his only Son, as the Great Luminary, and his Holy Saints as lesser Lights to direct us in our Course towards Heaven. Whilst we have the Light of the Sun to guide us, the Stars and lesser Planets are wholly invisible and of little use to us; but chiefly serve us in times of Darknes and in the absence of the Sun: So the Lives of Good Men are proposed to our Imitation chiefly in those particular Instances of our Duty, wherein Christ the Son of Righteousness has not thought fit to direct us by his Personal Example. It was not consistent with the great End of Christ's coming into the World that he should be our Pattern in every particular, as Impeccability, Spiritual Sovereignty, and the like. He was to be an Immaculate Lamb with-

out spot or blemish, and being guilty of no Sin, he stood in no need of any Repentance, and therefore cou'd not in his own Person be an Example of that Duty to us. There are Ten thousand several Conditions in the World very different from one another, and he came not to Personate every Man's worldly State, but he came to take upon him Universal Human Nature, and so gave general Examples and Patterns of Life to the whole Race of Mankind, but in many particular Cases we are left destitute of his Example; we must therefore have recourse to the Examples of the Holiest and Wisest of Men. So that the Lives of Pious Men are like the lesser Stars to supply the absence of the Sun, to guide and direct our Practice in those particular Circumstances in which we have not Christ's particular Example. Besides, the Examples of Holy Men are beneficial to us in those very Cases wherein Christ himself has been our Pattern; not only as they enforce the Example of their Saviour by shewing us how capable Human Nature, with Divine Assistance, is of following the Great Exemplar, but likewise because we are apt to be dazzled and discouraged with the stupendous Pattern of our Saviour, we are wont to think his Performances rather worthy to be Admired than fit to be Imitated, and to imagine, that 'tis impossible for us to run that Race which he has set before us, clogg'd with all the Incumbrances and Impediments of Flesh and Blood; but when we see Men made of the same Form

Form with our selves, subject to the same Passions and Affections that we are, tempted by the same Sins and Infirmities which we complain of; I say, when we see such Men follow those Steps which Christ had trod before them, this Consideration upbraids our Sloth, erects our Hopes, and gives Life to our Endeavours. Thus far therefore the Examples of Good Men are of great use, *viz.* to influence and direct us in those Duties and Circumstances where the particular Example of our Saviour is wanting, and to encourage and hearten us even in those wherein he in his own Person has been our President.

But tho' their Examples be of so great Advantage, yet their Lives are never propos'd as a promiscuous Imitation; for at the same time that we are exhorted to follow their Examples, we are directed to do it with Prudence and Circumspection: *Be ye followers of me, even as I also am of Christ.* And this leads me to the Caution, which is given us for very great and weighty Reasons; for tho' in these latter Times of the World that the Holy Scriptures appear more clear and perspicuous than they did in those Ages immediately succeeding the First and part of the Second Century, famous in Ecclesiastical History for so many Thousands of Saint-like Men; I say, more clear and perspicuous now at this time, we being Illuminated not only with all the Ancient Lights, but with all the Mo-

Modern too; for the Spirit of God doubtless throughout all Ages has added Knowledge to his Holy Church, as well as administer'd Comfort: Nevertheless in these Modern, as well as the almost Primitive Times, we find that some by pretending to imitate the Pattern of their Blessed Saviour, and others by pretending to imitate the Examples of Holy, Austere, Ascetic Men, have fallen from one degree of Enthusiasm unto another, and mistaking their Patterns, have not only promoted the Doctrine of Men, and set up Will-Worship, but fallen into divers great and dangerous Heresies. Now those Primitive Devout Men by reason of their good Intention, Innocency of Life, Zeal, Self-denial, and the like, were then by the Christians of those Ages, who were amaz'd at their Performances, reputed Saints.

These were the Men that gave themselves up to Solitariness, Celibacy, Poverty, Hardships and all sorts of Mortification; but it is plain that at length they run out into such Extravagancies, as sure no Men that had the Bible in their Hands, and the least Grain of Sense in their Heads, could think they did therein imitate either Christ or his Apostles; for where do we read that any of them lived a fullen, recluse, unprofitable Life? Did *St. Paul* for persecuting the Church undergo Penances, superstitious Pilgrimages, or useless Mortifications? Now the only account I can give how any of

of the Ancient Christians fell into these Errors was this, They were not content, out of an over-boiling Zeal, to follow the Examples of the Apostles, but to compensate for the unprofitableness of their Lives, they thought to Preach by Example, and being to be Patterns to others, they immediately aim'd at the highest Pattern of all, and setting aside that of the Apostles, they were in every thing for imitating Christ; because he Fasted Forty Days, they would attempt Fasting beyond the strength of Human Nature; because he went into the Wilderness 40 Days and divers other times to Pray, they were for retiring into the wildest and most solitary Deserts; because he profess'd Poverty, Celibacy, Abstemiousness and the like, they would do so too; but at last fearing that they were wanting in several parts of their Duty, they would compensate that by over-doing other Parts, till at last they would out-do their Saviour's Example in some respects, to make amends for their falling short of it in others; because our Saviour Fasted 40 Days, they were for keeping Fasts so long and often in the Year, that in spite of all the Perswasions of their Physicians they did thereby fall into diverse great Sickneses and Infirmities, and shorten their miserable Lives; because our Saviour was 40 Days and afterwards several Hours apart by himself in the Wilderness and in the Desert to Pray, they were for never living out of a Wilderness; and many such particulars I could enumerate. Now all these Mistakes

Mistakes and Errors might have been rectify'd only by observing the Words of my Text, *Be ye followers of me, even as I also am of Christ*, plainly inferring, that ye cannot be followers of Christ in all respects, for ye can neither do nor suffer what he did, ye cannot Fast 40 Days and 40 Nights together, ye cannot do the Good that he did, ye cannot Pray with that Abstractedness of Mind, therefore *Be ye followers of me*, he does not say, be ye followers of Christ, as I also am one; but he says, *Be ye followers of me* in every thing wherein I follow Christ; and it is plain the Apostle followed Christ as much as any Holy and Reasonable Man shou'd desire to do; but he restrains the Christians, as if like a Prophet he had foreseen the Extravagancies After-ages wou'd run into, and Exhorts them to follow him as their Guide, better knowing the Example of Christ, and how far he intended it for our Imitation than we without his directions cou'd possibly do.

So that the Word of Caution is this, Whenever we set any Holy Man, or any particulars of his Life for our Example in order to imitate 'em, we must look back into the History of those Men who above all others in the World understood the justest Measures concerning the Imitation of Christ; for to pretend to follow the immediate Example of our Blessed Lord is as presumptuous as to fix our Eyes upon the Meridian Sun; but we may safely pattern after

ter him thro' a Medium of his own ordaining, and follow his Example much more safely conducted by the Hand of an Apostle, than to betake ourselves to pass alone thro' all the strait and narrow Way.

And now having done with the First thing I propos'd, I proceed to the Second, *viz.* To shew that the Life and Imitable Actions of our Blessed Saviour are the only perfect Standard of our Practice. For tho' an Apostle be the properest Director to Teach us how to draw after the Great Original, yet an Apostle himself is neither to be our Example or Guide further than as he follows Christ. Christ is the only Pattern, nor can there be any other but what is justly copied from him; not because he was indeed the most Exact, Noble, Perfect and Sublime in every Respect that ever appear'd in the World, but rather, because the whole business of our Salvation not only Conditionally, but likewise Necessarily and Effectually depends upon the conformity and similitude of our Life in some degree to that of our Saviour's; for the State of Salvation is no other than being a Member of his Body, so that we as Members and he the Head, we must in a subordinate degree be of the same Temper, Complexion, Constitution and Disposition as Christ the Head is of; if we are Meek and Humble, Temperate and Chast, Beneficent and Charitable and the like, why then so far we are Assimilated to Christ, so far capable of an Union
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with him, so far rightly disposed and fit to enter into the Fellowship of Saints, to be united to the other Similar Members, and altogether in Christ. Therefore in taking upon him Human Nature, he Taught us how we might here on Earth live an Heavenly Life, and so in this Probationary State become fit to be made Partakers of the Inheritance of the Saints; and quite different was the Holy Pattern from the Form and manner of this World, that's the reason Alas! why the Men of this World find it so hard and difficult to make a step towards it; for whoever shall look into the Life of our Blessed Saviour will see the Prospect of another Region, so differing from, and so independent on the World, that the entering into the Imitation of it, wou'd be taking Possession of a new Paradise. Look into his Life and see how he has assum'd Human Nature to the Godhead, so has he Taught Human Creatures to live God-like Lives, and put Sublime and Heavenly Things within the reach of our Capacities; not interdicting at the same time the innocent Enjoyments of this Life, or withdrawing himself from the harmless Customs of the World.

Thus I have shewn, That as the Life and imitable Actions of our Blessed Saviour are the only Perfect Standard of our Practice, which was the Second thing I undertook to speak of, so the easiness and pleasurable ness of following his Holy Example is a sweet and comfortable
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Consolation to every one that undertakes the Holy Work.

I proceed therefore in the

Third place to offer some Considerations which may induce us to imitate this Good Example; which Considerations may be deduc'd

1. From the Infinite Wisdom and Goodness of Almighty God in proposing to us so Great and so Good an Example.

2. From the wonderful Kindness of our Saviour in condescending to be that Example.

3. From the Nature and End of the Example itself.

4. From the Assistances which are afforded us while we endeavour to follow it. And

Lastly, From the Glorious Reward which is consequent to it.

First, The Infinite Wisdom and Goodness of Almighty God in proposing to us so Great and so Good an Example, shou'd be a powerful Inducement for us to follow it. For God knew how prone the Nature of Man was to a ready Imitation, how his Life is more influenc'd by Example than by Precept, and how blindly he is

apt to follow the worst of Presidents, and consequently how beneficial it might be to set before him the best. Had God enjoin'd us to Practise his Commands and live according to his Precepts without proposing to us an Example for Imitation, we might indeed have been convinc'd of the Reasonableness and Excellency of the Duty, and been satisfy'd with the Glorious Rewards that wou'd follow the Performance of it; but we shou'd have been perpetually discourag'd to set about it; for we shou'd have been apt to consider that tho' the Enterprize was Brave and Glorious, and the Assistances and Arguments to undertake it great and convincing, yet we shou'd have been dubious and uncertain whether the thing were practicable by reason of the Frailties and Infirmities of our Nature, because it had been hitherto unexperienc'd and unattempted; we had been, I say, for ever perplex'd with Doubts and Discouragements had not God out of his Infinite Goodness graciously sent his Son to be our Guide. Shall we then forsake his Conduct, and rather continue in darkness and in the Shadow of Death, than follow this Great Light, which Enlightens the *Gentiles*, and is the Glory of *Israel*? Shall we rather run after the blazing and wandring Meteors of the Night, which lead us into Pits and Ditches, *i. e.* shall we so ambitiously Transcribe every modish Vanity and Vice, which Satan or the World has brought into Fashion, and shall we refuse to follow the Holy Jesus, who leads us to partake of all the Happiness and Glory of his Kingdom?

No

No certainly : Since the Wife and Good God has been so Infinitely Good and Gracious unto us, as to give us his own Eternal Son to be our Guide to conduct us to Heaven, we ought to follow and obey those Excellent Precepts and Perfect Directions which he has given us for the Regulation of our Lives in order to fit and prepare us for it.

2. The wonderful Kindness of our Saviour in condescending to be that Example shou'd be a powerful Inducement for us to imitate him.

Since our Blessed Saviour voluntarily subjected himself to all the Troubles of this lower World, and underwent a Life of Poverty and Disgrace, such a one as wou'd oblige him to exercise all the Faculties of Human Nature; and at last gave his Life, and emptied the Channels of his Sacred Blood upon the Cross, and all this to engage us to follow his Blessed Example, and to Train us up into a State of Happiness and Glory, in which we might live and reign with him for ever. When I consider this Rare Affection of my Saviour and his Stupendious Love to me (so infinitely unworthy of the least of all his Favours, and so much beneath his Kindness) what Acknowledgments shall my scanty Apprehensions be able to make, or what Recompence shall my poor Ability return? When I consider (may every Christian say) that thou O my Saviour, the Proprietor of the Earth, the King of Angels, the Empe-

Emperor of Heaven and the Eternal Son of God, that thou shou'dst cast a Veil of Flesh and Blood over all thy Glories; that thou shou'dst lay aside thy Crowns and Scepters, step down from thy Throne and all the Felicities of thy Kingdom, and disguise thy self with the Appearance of thy meanest Subject, and undertake an uneasy Journey on purpose to search for and to find out me, me a Wretch, who have so long been thine open Enemy, a Rebel to thy Dominion, who have so often affronted thee in thy Representatives and Ordinances; who have despis'd thy Ambassadors and Ministers, and rejected thy Commands and Admonitions; who have so often bid defiance to thy Threats and dar'd thy Thunder, and hitherto rejected all offers of Reconciliation and Friendship with thee; yet in these and less inviting Circumstances thou hast visited me, acquainted me with thy unparallel'd Kindness and thy gracious Design to make me Happy; and to demonstrate thy Sincerity has laid before me all this that thou hast done and suffer'd for my sake, has offer'd thy self a Guide to conduct me in the Road to Glory and a Companion in my Travels towards Heaven; and at my Arrival there has promis'd to Seat me in the Mansions of Eternal Bliss, to present me with a Diadem, to make me a Colleague in thy Empire, and a Partaker of the Pleasures and Enjoyments of God. When I have seriously consider'd all this, if I find not my Understanding convinc'd, and my Affections warm'd, and my Resolutions
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stedfast to follow thee thro' Difficulties and Dangers, and even thro' Death it self, then have I put off the Affections of Humanity and am more insensible than a Brute, and more savage than a Tyger.

3. The Consideration of the Nature and End of this Great Example shoud be a powerful Inducement for us to follow it.

The Great End and Design of God in the whole Dispensation of the Gospel is the Eternal Happiness of Man, that Man being Reconciled to God by the Death of his Son might Possess those Mansions of Happiness, which he has prepared for us; but this by Virtue of the New Covenant requires that in this Life of Probation we Temper, and Regulate, and Form our Lives, as near as we can possibly to the Angelical State, and by that means become Transform'd into another Image, and every Day more and more become Partakers of the Divine Nature by escaping the Pollutions of the Flesh: But of ourselves we know nothing of all this, or how to make one Step towards this New Life of Grace; *For the natural man receives not the things of the Spirit of God, neither can he know them, because they are spiritually discerned.* The End and Design therefore of Christ's being our Example was to shew us what we were to do in order to arrive at this New State of Grace, to shew us how to do it, and with what ease of Mind,

Mind, and with how little bodily trouble it is to be done ; if we take along in our Thoughts the many repeated Promises he has made of assisting us with his Holy Spirit, whereby that which seems not only hard but impracticable to Flesh and Blood becomes easy, eligible and full of all the most Transporting Pleasures by the subduing of that Flesh and Blood, and raising up the Soul into her own proper Empire: And not only the Spiritual but the Natural Part of Man receives Comfort and Advantage by the Imitation of this Holy Pattern, not only every private Man but the whole World, wherever the Gospel takes place, rejoices in the Effects of such a Rule of Life. This Example will Teach every one to be content in whatever Station Providence has plac'd him, not to disquiet himself with anxious Thoughts, or disturb others by turbulent and unreasonable Actions ; it will oblige him to submit to the Laws of that Government under which he lives, and (as far as in him lies) to render his Conversation inoffensive to all Men ; and it will induce him industriously to exercise all Functions of Humanity, to which either Nature or Religion oblige him. And, as the result of having done all this, it will afford him the Pleasures of a contented Mind, the only Happiness on this side Heaven, and the serene Reflections of a peaceful Conscience, the sweet Refreshings of God's Spirit, the satisfaction of having done his Duty and acted according to the Dictates of his Reason : It will afford him all the Enjoyments of Sobriety and all the ordinary

ry means of a Temporal Felicity. But above all, it will inure him to a State of Vertue, it will elevate his Soul and improve his Rational Faculties: In a word, it will Train him to a Life of Angels, and by degrees fit him for the Conversation of Immortal Spirits in the World to come.

4. The Assistances which are afforded to our Endeavours shou'd be a powerful Inducement for us to follow this Example.

When I consider what good Moral Lives some sober Heathens led, when they had but one single Principle to encourage them, *viz.* That Vertue was its own Reward, besides a doubtful knowledge of the Soul's Immortality, and some obscure Notions of a Future State; I say, when I consider this, it becomes matter both of Grief and Wonder, that the generality of us Christians shou'd come so far behind the Sober Heathens in the Practice of a Good Life, when our Encouragements to a Progress in Piety and Vertue are so infinitely beyond theirs. For whilst we are running the Race which our Saviour has set before us, and steering our Course according to the Directions of Godliness and Honesty, we have all the Assistance and Encouragement which can possibly influence the Practice of a Reasonable Creature. We are not only endu'd with Reason and the Light of Nature as the Heathens were, but our Understandings

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ings are Enlightned and Improv'd by the Extraordinary Grace of God, and the sweet Inspirations of the Holy Ghost. We, as well as they, do not only discern that by the Providence of God, Vertue even in this Life ordinarily becomes a Reward to the Person who Practises it, but we also see Life and Immortality brought to Light thro' the Gospel. We have a clear Revelation of the Immortality of our Souls, and of another Life after this, and of our own Condition in another World; and this Discovery of our Future Condition has a mighty influence upon our Hopes and Fears, the Two great Springs of all our Actions; for while we are following the Example of our Saviour, we are allur'd to the Race by the Glorious Promises of the Gospel, we run with our Reward set before us and a Crown in our Eyes, and we are prompted forward with the Hopes of future Glory, and are discourag'd and deterr'd from giving over our Course by Fears and Threats of present Misery and future Vengeance; which Considerations do mightily Support and Assist us in our Progress to Heaven. But besides these Inducements which work upon our Affections, God has inform'd our Understandings with a perfect Knowledge of our Duty, and has given us the Scriptures as a Rule to walk by, and has Appointed his Ministers whose Business it is to Explain his Word to us, and to Assist and Exhort us in

in all Religious Performances. And that which is not the least Encouragement to us in our Christian Race is the Comfort of the Society we are in. We have to Guide and go before us all Holy Persons, who Liv'd since the Foundations of the World and are now at rest in Heaven; all the Prophets and Apostles, all the Saints and Martyrs who have lived before us, all whose Lives are so many great Inducements for us to persevere in a Christian Practice; and we have all Good and Pious Christians upon Earth to bear us Company, and as occasion serves assist us in our way towards Heaven. And lastly, above all, God has sent us the Holy Ghost the Comforter to guide us into all Truth, who by gentle Whispers to our Souls never ceases to excite us to our Duty, and by his Grace enables us to perform it, and encourages us in doing it, and by his sweet Refreshment to our Souls Rewards us in some measure when we have done it. These Great Assistances, as the Consideration of them must needs mightily Excite every Serious Man to the Imitation of his Saviour, so if the Duty be neglected they will render us utterly Inexcusable.

5. And Lastly, We shoud be Induc'd to follow this Example by the Glorious Rewards which are consequent to it.

What these Rewards are may in some measure appear to us by considering what it is to dye the Death of the Righteous, and to have our latter End like his. When a Good Man who has follow'd the Example of his Saviour, and persever'd in a Religious Course on his Death-bed comes to look back upon his former Life, he finds that the Reflections of his Conscience conspire with the Spirit of God to tell him, That he has fought the good Fight, and to assure him that his Departure hence shall be with joy, and he is going to his Triumph. He sits as it were upon the Mountain's top, and Views the Vale of Misery below, and all those Dangers and Troubles with which he has incounter'd and happily overcome; and looking upward he sees a Prospect of endless Joys, and Himself prepar'd to take Possession of 'em. But what those Joys are we must confess they are above what we can either fancy or conceive. They are such as our Faculties are not proportion'd to comprehend, they are beyond our Thoughts and above our Apprehensions. They are such that none can conceive any Idea of 'em but those who enjoy 'em, and none can Describe but an Angel or a Cherubim; *for neither eye hath seen, nor ear heard, neither hath it entred into the heart of man to conceive what God hath prepared for those that love him.* All that is counted Glorious and Happy here are but Shadows, and serve to

to give our weak Capacities some imperfect Ideas of those Immense and Incomprehensible Felicities which expect Good Men in another World; and the Brightness of the Sun it self is but a Shade to set off the Lustre of a Glorified Saint. All that we can understand is, That there shall be nothing wanting that can satisfy an Intelligent Being; or gratify a Rational Appetite. What then tho' we undergo some Difficulties and Hardships in following the Footsteps of our Saviour? *The sufferings of this present time are not worthy to be compared with the Glory which shall be revealed in us, and these light Afflictions that are but for a moment shall work out for us a far more exceeding and eternal weight of Glory.* What Rational Man when he considers that God will so over-recompence his weak Performances, that for a short Life spent in Goodness and Obedience to the Will of God, Nay, and which is often mix'd with Sins and sullied with Infirmities, God shou'd Reward him with Infinite and Eternal Happiness; I say, what Rational Man can seriously consider this and not cry out with St. Paul, *O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his ways and his works past finding out?* and not express his Resentments of so much undeserved Love in the Language of the same inspired Penman, *What shall separate us from the Love of Christ? Shall tribulation, or distress, or persecution,*

secution, or famine, or nakedness, or peril, or sword?

So that now we see there is nothing wanting to Excite and Encourage us in a Course of Religion, which can possibly influence the Actions of a Rational and Intelligent Being; and whenever we act contrary to the Example of our Blessed Saviour, we seem to abandon Common Sense, and act below the Dignity of Rational Creatures. *Let us then lay aside every weight and the sin that so easily besets us, and let us run with patience the race that is set before us; looking unto Jesus the Author and finisher of our Faith; who for the Joy that was set before him, endur'd the Cross, despising the shame, and is set down at the right hand of the Throne of God.*

Which that we may all do, God of his Infinite Mercy grant for the sake of Jesus Christ our Lord, to whom with the Father and the Holy Ghost be all Honour, Glory and Power, now and for ever, Amen.

F I N I S.

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